THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

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Jesus, I will trust Thee,
Trust without a doubt,
Whosoever cometh
Thou wilt not cast out.
Faithful is Thy promise,
Precious is Thy Blood;
These my soul's salvation,
Thou my Saviour God.

—*Selected.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—1 John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

The Answer of God TO THE Why of Communism

ATHEISM RULES SOVIET RUSSIA

WHY HAS GOD PERMITTED IT?

By Miss Margaret Griffith

COMMUNISM, which is openly atheistic, has ruled Russia for the past thirteen years. This is a fact in modern history. But who that believes "The Lord reigneth; let the earth rejoice" (Psa. 97: 1); or again, "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved" (Psa. 96: 10), can doubt that God, who is sovereign, reigns in Soviet Russia today? In that land where His Name is blatantly blasphemed on every side, where great words are spoken against the Most High, and the saints of the Most High are in the fiery furnace as wicked atheists seek to wear them out, and where they think to change times and seasons— in that land the Lord reigns. Behold and see! Here is a wonder! Here we discover a marvelous demonstration of the truth of the words: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." These anti-Christian rulers of Russia ("He is Antichrist, that denieth the Father and the Son."—I John 2: 22), these men who hate God, His Christ, and His followers, are fulfilling the Word of God. *He has had His way with them*, as surely as He "hath His way in the storm" (Nahum 1: 3). We shall notice how events there prove the above statements.

A Three-fold Purpose of God in the End-time

The question has arisen in the minds of many WHY God has permitted a group of men, few in number, to gain control of 150,000,000 people, has placed in their hands millions of dollars, and for the time given them seeming success at the price of millions of lives and great sorrow and distress. We refer to the law and the testimony for the answer. The Word of God clearly states that in the end-time, as the period of the Gentiles draws to a close, it is in God's plan to accomplish certain purposes. We know that the *wrath of God* is to be poured out most vehemently *against a professing Christianity*, which has given to the world a religion without a Saviour. This will reach its height during the great tribulation. Shall we wonder if in these closing days we see this judgment begun? We shall see how God used Communism in Russia, first of all, as His instrument of judgment against the Greek Church.

It is also God's purpose to complete the Body of Christ and prepare her for the rapture. As we near the close of this dispensation, shall we wonder if God hastens His program, using persecution as in the early church to extend the Gospel? If you will take the Book of the Acts and follow the word "persecution" through, you will find that after the Gospel had been preached in Jerusalem, a persecution arose (Acts 8: 1) which scattered the Christians, except the apostles, into Judea and Samaria, the very places into which the divine commission took them. Again, when the ministry had penetrated these countries, another persecution arose which sent them to the uttermost parts of the earth (Acts 11: 19). In short, the program given to the disciples by the Lord Jesus in Acts 1: 8 was literally carried out by them. No earthly power could hinder, as they set themselves to do His will. *Each persecution against the church was used of God to fulfil* His program. Thus we shall observe how God used Communism in Russia to bring millions into the Church of Jesus Christ and to prepare those already saved for the coming of the Lord.

Thirdly, it is in God's plan that all iniquity shall finally consummate in a person, Antichrist (II Thess. 2: 7, 8). He shall reign for seven years. He and his ministers, energized by Satan, will do their worst. They will seize the reins of all governments, the control of all religions, of world finances, and all the affairs of mankind. But here is triumph! Upon the realization of the ultimate goal of all their plans and schemes, they will have but prepared the way for the Christ, the Lord of Lords and King of Kings, to set up His righteous rule over all the earth.

Russia of the hour is now in the shadows of the tribulation and the rule of the Antichrist. To note how events there forecast similar ones about to take place in all the world, stimulates faith. So we may say that Communism in Russia is the greatest political weapon of Satan in his preparation for the world-rule of the Antichrist. But this must be left for another time. It is our purpose now to look at Communism in relation to the Greek Church and the true church, pointing out how deafeat was turned to victory, as in His wisdom God has caused every hand and voice raised against Him to serve His eternal purpose for Russia.

Communism an Instrument of Judgment Against Leaders

As God looked down upon the millions of Russia, a religious, patient, simple but docile people, lost in the darkness of superstition and illiteracy, whose spiritual leaders too often were licentious monks, whose priests seldom earned the respect of the masses, and whose village "popes" in some instances were known to engage in drunken brawls with the mujiks, His great heart was moved with compassion and love. Like a great surgeon intent on saving the life of His patient, He said, "I must move my mighty arm in salvation for this people." Taking a knife in His hands, made ready by the sins and failures of those in authority in Russia, He performed a major operation. The throne of the Czar was removed forever, and the power of the State Church was broken. God made a way for the Gospel to reach the masses. The knife was Communism, used in judgment against the Greek Church and the autocracy.

A Glimpse Into Russia's History

To better understand this, let us glance back into the history of Russia. The first Czar was the son of the patriarch of the church. Peter the Great abolished the

patriarchate, appointing a Holy Synod over which he exercised control. As years passed, the State became more tyrannical, the Church more corrupt. Priests served as policemen for the State; the spy-system used the confessional as its tool. There was no escape, for to be a Russian was to be a member of the Greek Orthodox Church. Not to be was disloyalty to their native land. God in patience waited for repentance. Five hundred years He waited. But at length, when no repentance came, judgment fell. Men of ability, the "intelligentsia", in political, educational, social, and religious circles, with position and wealth, power and culture at their command, had come to live in ease and luxury. Indifference to the masses, selfish ambition, and a life of sinful pleasure, was the result. True, there were some noble among them. In general, however, they had "sold the poor for a pair of shoes; had panted after the dust of the earth on the head of the poor." Banqueting and stretching themselves as they ate the lambs of the flock and drank their wine in silver bowls, God spoke to them: "Your palaces are filled with violence and robbery and I will destroy them. The banquet of them that stretched themselves shall be removed."

God's Controversy—Four Heinous Sins

God had a great controversy with the leaders of the Church and State. They were no longer "grieved for the affliction of Joseph", if indeed they ever had been. They added to His sorrow by leading many astray as they spoke His name and sang His praises. Forgetting God, they departed from His Word. Four heinous sins God charged against them.

The Peasant Robbed

They had robbed the poor to become rich. The poor mujik could never aspire to anything but black, sour bread as his fare, with potatoes and cabbage soup at best. An invoice of his possessions could be taken readily. A horse, a cow or two, and a few acres of land where he plowed and sowed and reaped, harvesting with a scythe and threshing the grain with a flail—this was his world. To his liking or not, here he must abide. It often happened that a baptismal service or wedding ceremony took the bread out of the mouths of his babes, but purgatory and perdition were the only alternatives. Fortunate the peasant who managed to keep his family and cattle, pay his taxes to the state and his dues to the church. Otherwise he was liable to a flogging or imprisonment. In return, the poor mujik was not even taught to read.

Pogroms in Russia

The cruel pogroms, decreed in the name of Christ, must be judged, too. The blood of thousands of innocent Jews cried for vengeance. As late as 1905, Ossip Dymov, a Russian writer, describes a wholesale massacre of the Jews. We quote from him: "It had already lasted two days. But, as nobody dined, nobody exchanged greetings, and nobody thought of winding up the clock for the night (people slept dressed, anywhere, on lofts, in sheds, or in empty railroad carriages), all notion of time had disappeared. People only heard the incessant jingling of broken glass panes. At this terrible sound, the arms stiffened and the eyes became distended with fright. Some distant houses were burning. Along the red-tinted street with the red pavement, there ran by a red man, while another red man stretched his arm and from the tips of his fingers there broke forth quickly a sharp, snapping, cracking sound—and the running

man dropped down. A strange, sharp cry—'They are shooting!'—passed along the street. Invisible and inexorable demons made their appearance. Houses and nurseries were broken in. Old men had their arms fractured; women were trampled upon by heavy, dirty heels; many were perishing by torture; others were burned alive." But enough! For such slaughtering of the Jews, Russia has paid to the full.

Dissenters Persecuted

Two more sins must be added to the list. *All dissenters from the Orthodox Church were punished.* At some time Evangelicals, Baptists, Stundists, and others suffered for the name of Christ. Count Korff and Colonel Paschkoff, and other great men of God from the early days, are exiles at present, due to the severe restrictions upon Christians under the old régime.

Bibles Withheld From the Masses

The Church of Russia, entrusted with the spiritual welfare of millions, *withheld the Holy Scriptures from the people.* True, the majority could not read for themselves, but all who were able were not permitted the free use of the Word. God corrected and judged these sins in love and mercy. The seed determined the crop.

Retribution Just

Russia reaped what she had sown. *The rich had robbed the poor; now the atheist, together with the peasant, robbed the rich.* The goods and property of millions were confiscated. Twelve million Russian refugees, scattered in all parts of the world, exiles in strange lands, without a home or a country, are living witnesses to the wrath of a righteous God. *The old régime had massacred the Jews; now the Jews killed off the men of ability.* Newell Dwight Hillis states that the majority of the original revolutionists were not Russians. Two negroes, fifteen Chinese, twenty-two Armenians and Georgians, sixty Russian Jews, thirteen Russians, and two hundred and sixty-four apostate Jews from New York City composed the group. During these years it seemed that Russia had lost all sense of right and wrong. The red guards shot without trial all whom they suspected. "Pillage whatever there is to pillage", was the motto. Tolstoy's house was looted by the people *to whom he gave his life.* Anarchy in a few years brought in a *new order*, which was *no order* but lawlessness indeed. Into this new Russia, Communism plunged with all her energy, bent to one purpose—to teach, train, coerce, drive, force, at any cost to make each man, woman, and child a loyal citizen of the U. S. S. R. Theatres, public halls, schools, the press, the movies, and churches were all devoted to this sole end.

Millions of publications against God and His Word were put into the hands of the masses after they had been taught to read. It was as if God said: "Those representatives of mine have failed. They did not disseminate my precious Word by life, lip, nor printed page. Now I shall teach them obedience, zeal, and enthusiasm as they witness the enemy at work." And we exclaim, "Shall not the Judge of all the earth do right?"

Space does not permit, in this issue, our discussion of the second point, how Communism has been used of God to spread the Gospel and bring millions to a knowledge of Jesus Christ as Saviour. This, God willing, we shall take up another time, with the third point also.

The Revelation of Jesus Christ

(Thirteenth in Series)

By Pastor J. C. Sisemore

WE ARE to study the fourteenth chapter of Revelation. This chapter is a distinct section of the book, and has a message which is not connected in a chronological way with the previous chapter nor with the succeeding chapter. It is really parenthetical and has to do with the closing events of the tribulation age and the establishment of the kingdom age. It is just a pre-view of coming events, calculated to warn the unbeliever and to comfort the true believer as he looks forward to the final end of Satan's misrule in the earth.

The Lamb and the One Hundred Forty-Four Thousand

In the first five verses we have a vision of the Lamb and the 144,000 tribulational Jewish converts who have been sealed by the Father's seal. Mount Sion is on the earth and it is on the earth that John sees this group of saved Jews. They are the same group we saw in the 7th chapter. The number is probably symbolical and includes all the tribulational Jewish converts. They are not saved till after the rapture of the church and are therefore not taken out of the earth, but left here to go through the great tribulation.

John then heard a voice from heaven and the voice was accompanied by the harpers of heaven who were harping on their harps. This is a different scene and a different group entirely. Probably we of this church age will be in this company who are singing in heaven. Someone asked me the other day if it was scriptural to use musical instruments in the church. I asked him to tell the man who had been talking with him to prove from the Word of God that it is not right to use them. They used all manner of instruments to praise God in Old Testament days. They are using them again in heaven, and why not use them now? We do read in the New Testament that we are to praise God with Psalms and hymns and make melody to Him. Many of us could not make melody with our voices, and it is reasonable to suppose that we are to use musical instruments. All I want is that those who play the instruments shall be saved people living for the Lord, and then bring all the instruments you can find and use them for the Lord.

They were singing a new song and none except those who had been saved on the earth could learn it. The reason for this is that it is redemption's song, and of course the unsaved could not sing it. Some of you couldn't sing any song if you had to, but don't be discouraged—we'll all sing the praises of God with perfect voices after awhile.

They were not defiled with women. This is probably symbolical and refers to their worshiping Antichrist instead of the Lord Jesus. God uses the marriage relation to picture His relationship to believers. Those who do not accept Him are lovers of other gods and therefore are defiled. Notice what a testimony is given in verse 4: "These are they which follow the Lamb whithersoever He goeth." Oh, that it might

be said of us here in this age! These on the earth were a kind of first fruits of the kingdom age.

The Everlasting Gospel

Verses 6 and 7 set forth the preaching of the everlasting gospel during the end of the age. What is the everlasting gospel? Many have attempted to explain this, but most of the explanations that I have seen have not been satisfactory. In a true sense, there is but one gospel. Any other gospel is, as Paul says, "not another gospel." The gospel is the good news of salvation as a free gift by faith in the shed blood of Jesus Christ, the Son of God. There are different phases of this one gospel, it is true. The first gospel, preached during the New Testament days, was the gospel of the kingdom, which was preached to the Jews. The substance of this was that the Messiah would set up His kingdom, provided Israel as a nation would accept Him as their only Saviour and Lord. They refused to do this, and He then turned to the Gentiles to take out from among them a people for His name. (John 1: 11, 12) "He came unto His own (Jews) and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Salvation in this age is by grace through faith, and this is called the gospel of grace; but, in fact, the gospel is always the gospel of grace. After the church has been translated, the gospel of the kingdom will again be preached to the Jews; and at the close of the tribulation, this final everlasting gospel will be preached. It is the final warning just before the Judge comes to set up the judgment throne of the living nations. (Matt. 25.)

The Fall of Babylon Announced

In verse 8 the fall of Babylon is announced. Chapters 17 and 18 set this forth in detail, so we shall not attempt an exposition of it now. Babylon of old was the mother of idolatry. Spiritual Babylon will be the same.

The Doom of the Beast Worshipers Announced

Verses 9 to 12 give an awful picture of the coming doom and final destiny of those who have accepted the Antichrist. Seventh-Day Adventism teaches that the mark of the beast is keeping Sunday as a day of worship instead of the old Jewish Sabbath. A few weeks ago I referred to the desecration of the Lord's Day, which is so prevalent. A man wrote me from another city stating that he had heard me over the radio and that he agreed with me on practically everything except trying to force men to keep Sunday as a holy day. Then he said he feared that many were going to have the mark of the beast. I saw at once what his trouble was, and the following Sunday, in speaking over the radio, I referred to his letter and said, "My friend, if I had only spoken in favor of keeping Saturday, you would have been perfectly happy about it." Then I said, "Get under the blood of Christ for salavation and quit trying to get under the old Jewish law, and you will have no need to worry about the mark of the beast; for only unsaved persons can receive his mark." The mark of the beast is Satan's brand. Those who accept Antichrist will receive this mark, which seals their doom for an eternal hell of fire and brimstone.

These verses, coupled with many others, teach us that hell is a literal place of conscious torment in literal fire. "The smoke of their torment ascendeth up forever and ever." This will be in the presence of the Lamb and the holy angels. It may be that the

redeemed in glory will view the horrible fate of the condemned in hell. Lazarus saw the rich man in hell. "They have no rest day nor night." Just the opposite to heaven, which is one long eternity of rest and peace. How foolish it is for men and women to go on in sin and reject the only salvation that can ever save them from hell!

The Blessedness of Those Who Die in the Lord

The 13th verse has a message all its own. John was commanded to write, "Blessed are the dead which die in the Lord from henceforth." Or, from this time on. The terrible suffering and persecution during the great tribulation will be so horrible that it will be a blessed thing for the tribulation saints to die and go on to meet the Lord in glory. "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Note the contrast here. These saints of God are to rest from their labors, while the unsaved are never to rest day or night.)

They are to be rewarded according to their works. It is true in this age and in all ages that salvation is by faith in Jesus Christ, and rewards are for faithful service after salvation. Your works will follow you. God is making a record of your daily works. That record will stand. You will meet it at the judgment seat of Christ when you go there to be judged for rewards. What kind of a record are you as a Christian making? You cannot undo your evil works—you must meet them and be judged accordingly.

It is just like the unfaithful church member who had been tattling and lying about the pastor and some of the faithful members. Finally, he repented of that sin, as every true believer will finally do. He went to his pastor and confessed it and said, "Pastor, I have sinned against you in lying and carrying false reports about you to other members. I am sorry and want you to forgive me." The pastor said, "I will forgive you with all my heart. And now I want you to do me a favor. Take a feather pillow, get up in the church tower, open the case, and let all the feathers blow out into the air; then get down and gather them all up and put them back in the case and bring it to me." The man replied that he could never find all the feathers if he did that. The pastor said, "No, and you can never undo the evil which you have done with your tongue." How true it is! Your works will follow you.

The Harvest of the Earth

From verse 14 to verse 16 we have a vision of the coming mighty harvest of the earth. The Lord is the harvester who casts in His sickle to reap the harvest which is ripe. Not ripe fruit here, but an earth ripe for judgment because of its awful sin and unbelief. In Matthew, Christ said, "Let the wheat and the tares grow together till the end." Then the tares would first be gathered and bound for burning, and after that the wheat would be gathered into the barn. That is what we have before us here. It is the end time; and instead of seeing a converted earth, we see one filled with wickedness, lawlessness, unbelief, atheism, etc. There is nothing that can be done except to harvest this awful crop of wild oats. (Gal. 6:6) "For whatsoever a man soweth, that shall he also reap." Reaping time has come at last, and the Son of Man has cast His sickle into the earth to harvest the harvest of wicked men.

The Winepress of the Wrath of God

The closing verses of the chapter set forth the time when the wicked are to be

thrust into the winepress of the wrath of God. This is God's day of mercy and grace, but tomorrow will be the time of His wrath and indignation. "Now is the day of salvation; now is the accepted time." We know not what a day may bring forth.

The vine is Israel. This is set forth in Isaiah 51 and other passages. Christ was the true vine, but he came forth from God's vine, Israel. Apostate Isr el is mainly in view here. It is the "time of Jacob's trouble." The vine is to be replanted in Palestine, and even now many Jews are there and others are going; but, although they do not know it, they are going back in unbelief and going back for this awful time of judgment. This likely is a vision of that final and most awful battle of Armageddon. God often uses the wrath of puny man to carry out His purposes, and here we see Israel being punished for her sin by her own bitter enemies.

Look, what an awful scene! "The winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of one thousand six hundred furlongs." The exact length of this is somewhat uncertain, since the length of the furlong is a disputed matter. It probably is the exact length of the land of Palestine and shows that the whole land is to be bathed in human blood. A lady called me up not long ago and asked if there was such a verse in the Bible. Here it is. It is the latter part of the great tribulation when this takes place; and following closely after, comes the judgment of the living nations, when the goats will be cast into everlasting punishment.

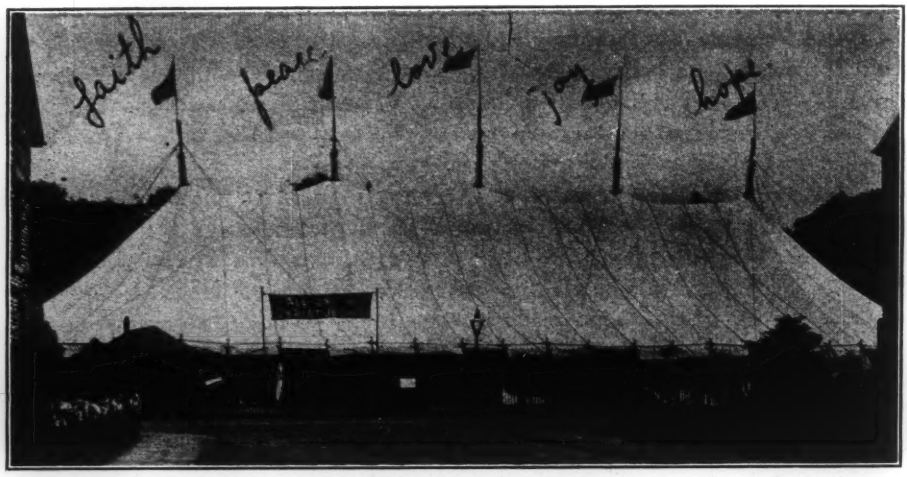
Poor old Israel! But she brought it on herself. They said to Pilate yonder when they demanded Jesus to be crucified, "His blood be on us and on our children." How literarlly it has been fulfilled! Of course, unbelieving Gentiles are to be accorded the same judgment. Unbelievers are today bringing judgment upon themselves by their rejection of the Lord Jesus as Saviour.

Just a week ago today, one of our dear men came out of the building and shook hands with me and spoke of the sermon and said, "I am so happy in the Lord this morning." Just a day or two later, I was called to the phone and informed that this dear man had had an awful accident and was badly burned. I got in my car and drove to the hospital as quickly as possible, and there found him in a critical condition. He realized his end was near, but he was still rejoicing in the Lord. He said to me, "Pastor, I am so glad you came. I am going to meet the Lord in a little while and I wanted to see you before I left to tell you good-bye and to tell you how much you have helped me and how I love you." Then he said, "Above all things, I love the Lord. I have known him since I was 12 years old, and the way has grown sweeter every day. I had hoped to have been here when the Lord returned; but if it pleases Him to take me now, I am ready to go and it is all right." In a little while, he went out to meet God and we laid his body to rest this afternoon. What a testimony he left! What assurance of salvation! Sinner friend, don't leave this world without leaving some evidence that you are ready to meet God. God is ready to save you now if you will only trust Him as your Saviour. You may be taken at any time. The Lord may come at any moment, and then how will it be with you? "Be ye therefore also ready, for in such an hour as ye think not the Son of Man cometh."

The Keswick Convention

(July 11th to 19th, 1931)

By Miss Paulina Dimkova



KESWICK CONVENTION TENT

It was my great pleasure to attend the glorious fifty-sixth annual Convention at Keswick, England, which is rightly called "Mother of all conventions," for it is one of the greatest powerful forces of today for the quickening of the spiritual life. If Jews are opening their windows toward Jerusalem, if Mohammedans toward Mecca, the eyes of hundreds of Christians, yea thousands of them throughout the great, wide world, are turned toward the sacred spot of Keswick, where some have experienced the cleansing blood of the Cross and have entered into the new life in Christ; others have realized that the norm of the Christian life is triumph and that it is achieved only by the opening of the life to the fulness of the Spirit, resulting in surrender of the will and consecration of talent, time, and treasure to the service of the Lord. For many souls, Keswick is a Mount of Transfiguration, where they have beheld the beauty of the Lamb of God and crowned Him as Lord of all.

How much the Keswick Conventions owe to the perfection of natural beauty around and about Keswick, can never be calculated. It is not very hard to be conscious of the presence of God amid such glorious panoramas. With its wonderful mountain views, its fields, lanes, waterfalls, lakes, it presents a picture, the fascination of which never fails. In this temple of God, "this oratory of Nature," blessings have been vouchsafed to God's people which are not vouchsafed elsewhere. Such glory of Nature helps very materially in bringing to the gathering in the hills a realization of the nearness and reality of the Eternal One. Thus God's children are coming year after year to the mount, that they might learn more of Him and then go forth into the world to fulfil His behests.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Keswick Convention is an illustration of these words—a great body of Christian fellowship, "all one in Christ Jesus," that presents to the world a beautiful witness of the spirit of unity. More than five thousand people from many lands the world over were met together, where you do not find a question of religious denomination. May the time soon draw near when the whole of Christ's family on earth will comprehend the reality of that fellowship which can be realized only by Him and in Him.

Programs containing the list of speakers and particulars regarding the meetings were distributed at once. The opening meeting took place on Saturday evening. It was a thrilling sight to watch the crowds flocking toward the big tent. Its seating capacity is over thirty-five thousand and it was practically full. What a company it was! Students and merchants, soldiers and sailors, ministers and missionaries from far-off lands, white, black, and yellow, and hosts of young people from everywhere. Quite evident it was that the young people were in the majority in that Convention. The spiritual atmosphere was profoundly deep and solemn, the prayers sincere and warm, the hymns sung with the whole heart full of praise unto God. The sense of the presence of the Master of Assemblies was conscious to all. The Chairman's welcome message was short but dignified. He paid a tribute of gratitude to the service and influence of those who during the past year had gone on to see the King, and he gave thanks to the Giver of all good for their ministry and lives. Then followed the address of Rev. W. W. Martin: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scriptures have said, out of his belly shall flow rivers of living water." All who were present there were longing for the streams of God to flow into their lives, and God was present to quench our thirst and then out of us streams of blessing would flow everywhere.

During the precious days of the Convention, many a man cast off the pollution of sin to put on the garments of salvation. Many who previously had no certain aim, consecrated themselves to a life of service for God. The great climax was reached in the missionary meetings, when hundreds of young men and women stood up in the tent to express their willingness to go anywhere to preach the Gospel. There are three main reasons for such wonderful results.

1. It is because the Bible is so thoroughly regarded as God's only and complete revelation of His divine purpose. Every speaker honored the Word and drew from its treasures things new and old.

2. This host of young people were specially ministered to in their own meeting, which was held in the small tent at nine o'clock every evening. Mr. A. Lindsay Glegg was their good leader. It was not an easy thing to conduct this Young People's meeting, but special grace and wisdom from above were granted to the leaders,and hundreds of young lives were consecrated to the Lord and His service.

3. The presence of a splendid company of well-known, world-wide Bible teachers and ministers, whose inspiring addresses, delivered with such sincerity, humility, and full devotion to the Master and His Holy Word, put on fire the souls that listened and, by the Holy Spirit, were made responsive to the heavenly call. Rev. W. W. Martin said: "There will not be an address given on this platform which has not been directly sought from and given by God Himself. There will not be a word spoken which has not been steeped in prayer, and in some cases in agony of prayer." I will mention two names out of these splendid witnesses of God.

The gentle wisdom of Dr. W. Y. Fullerton, who was responsible for the Bible readings each day at 10 o'clock, came as a morning dew to the hungry souls who were waiting for rich spiritual blessing. His subject was very comprehensive, for he covered the whole of the Bible. The general title was "God's Intention." In four messages—God's Beginning, God's Speaking, God's Appearing, God's Calling—he traced out the great and blessed plan of God. Thus the Bible truths were once more presented in a new and impressive way.

Rev. John Macbeath, a young, eloquent, powerful speaker, whose messages are profoundly interesting, rational but evangelical, gave us a broad outlook. His two messages, "But Now" and "The Great Amen", were very heart-searching, and we went out of the tent as those who had been "within the veil".

The Keswick Convention of 1931 is over, but will never be ended, for these young men and women have promised to "follow the Lamb whithersoever He goeth." They will not fail Him, nor He them. My heart is full of the deepest, most sincere gratitude to God and also to the Bible Lands Aid Society, who granted me this precious privilege of attending this blessed gathering. May God abundantly bless the work of this Society and prosper their work for His glory!

The great and marvelous works of God's providence have almost always been expressed through

(*Continued on page 32*)

A DAY OF BLESSING IN LYSKOW

Lyskow, Poland.

DEAR BROTHER HOGG:

It is the desire of my heart to share with you my joys and sorrows. I do not have much faith in those who speak of only the bright side, as though there were no trials at all. No doubt every pastor has hardships and difficult problems in his field. There are joys, too, of course, but our full measure of joy we shall have in heaven; here on earth, the joy and the sorrow are mingled together. The position of a pastor is a very responsible one, and only he who has been in this position can fully understand. The enemy is always watching for an opportunity to make trouble. There are many difficult problems among the members. Some are sick physically, others are sick spiritually, often with a hard feeling against a brother, etc. Therefore, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Rom. 15:30.)

Thank God, we have more joy than sorrow, for HE is our joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15: 11.) We had a time of *great* joy on July 12th, when 16 souls joined our church in Lyskow, among them being my 18-year-old daughter, Anna. My wife and I were indeed very grateful to the Lord. During this happy time, our dear Brother Moses Gitlin was with us. On Saturday, July 11th, he held a special meeting for the Jews in Lyskow. The house was filled with Jews, and the Holy Spirit mightily used Brother Gitlin. The crowd was quiet and very attentive all through the service, and at the close they thanked Brother Gitlin and myself for the meeting.

Next day, Sunday, two visiting Russian preachers helped us in the meeting. In spite of rainy weather, many people came from every direction around Lyskow. By 11 A. M. the sun was shining, and we all went to the river for our baptismal service. There Brother Gitlin also gave a powerful message from the Word. He read Acts 8:29–39 and explained to the people the meaning of baptism, showing them that it was the command of Christ Himself. All the people listened very attentively except one soldier, who did not take off his hat. The police noticed that and took his name. I tried to persuade the police to pardon the poor soldier, but he will have to be punished.

The Lord wonderfully blessed us that day. I cannot describe it all, but I know it was written down in heaven and that there was rejoicing there when these souls openly confessed the Lord Jesus Christ as their personal Saviour.

Sincerely yours in His glad service,

D. PRYSTUPA.

THE GREAT NEED IN CARPATHIAN RUSSIA

Chust, Carpathian Russia,
Czechoslovakia.
August, 1931.

DEAR BROTHER:

I have just returned from another long trip made from this city of Chust. The more I travel, the more I see how great is the need here in Carpathian Russia. There is much work to do among the believers first. There has not been a single experienced worker among them who could instruct them, and they have lived as they pleased. They have scattered out in various places in the mountains and it is hard to reach them all, for there are no railroads and not even good roads. It is necessary for one to walk long distances in order to reach them.

The need of literature here is very great, especially good tracts, as this field is untouched by any Gospel news. I could use thousands of tracts. I have already received several packages of good tracts in different languages from several Tract Societies in the United States, also some from France, and some from our Brother Lukesh. I have also procured some Bibles and other good spiritual literature. I am constantly traveling from place to place. Very sincerely yours,

JOHN KOVALCHUK.

BAPTISMS IN ROUMANIA

Brother P. Kravchenko writes in the Russian evangelical magazine in Roumania, "The Light of Life", as follows: "On the first day of Whitsuntide we had a solemn meeting. Our church holds 260 people, but about 500 were present. That morning we baptized 60 new converts. Our presbyter stood in cold water over two hours, but the Lord helped him. After the baptismal service there was a wedding and we preached again. The Lord is with us in blessing."

Story of My Simple Life and Its Environment

By Alexander Dobrinin

We are glad to give our readers this autobiographical sketch of our brother, Alexander Dobrinin. "Vernost", meaning Faithfulness, is edited by Mr. Dobrinin and goes out with its rich spiritual content to Russian refugees scattered in some thirty different countries. This is a most valuable ministry. Pray for its continued blessing and for all necessary to sustain and enlarge its useful sphere.

I was born on the 13th of May, 1889. My childhood was spent in Kharkov, which is now the capital of Ukrainia, but was then a part of Southern Russia. At that time the present-day Ukrainian culture was lacking. The Ukrainians were a simple peasant people who spoke the Ukrainian dialect and brought their produce to the city to market. There were some clubs among the Ukrainians, and there were a few Ukrainian theatres, in which some very original plays portraying the peasant life were produced, the Ukrainian language not being suitable for the city. There were also some very wonderful Ukrainian songs.

My parents were of the pure Russian type. My father had a small factory in which the popular Russian "samovars" (tea-urns), the pride of Russia, were manufactured. My mother came from a family of prosperous business men. About the time I was born they became poor, and for me remained only the stories of the former prosperity of my parents. My father taught me "to stand a half-penny upright on its edge," in abstract meaning. This required much patience and perseverance, and was the means of teaching me some valuable lessons—to do much with small things. As a child, I was familiar with a life of poverty, though prosperity came later in life. My childhood was a happy one, in spite of many unsatisfied desires. As the years passed by and more sorrowful days came, I loved to meditate upon the sweet days of my childhood.

I was brought up in the Greek Orthodox church, and I dearly loved it, with its beauty which is unsurpassed in the world. On the occasion of my baptismal service, as an infant, in the Greek Orthodox church, twelve girls attended it. This was considered in Old Russia as a token for happiness in my life. Of course, I do not believe in superstitions, but nevertheless I have indeed become very happy. Twice in the same year I was ill with pneumonia, but the Lord graciously spared my life. Besides repeating formal prayers before Russian icons and image-lamps, I did somethi g which was unusual for a Greek Orthodox church member. I added my own special prayer—"Lord, set me in Thy way"—and He answered this prayer later on.

After a preliminary education at home, I was enrolled in school. The school was peculiarly under the supervision of the Greek Orthodox church. It followed a special program, which gave to its graduates comparatively great advantages in the way of securing official positions, but very little practical knowledge. Its graduates were permitted to teach in the public schools, and the way was also opened for them to enter the clergy. Our staff of teachers consisted of church officials —archbishops, priests, and deacons—dressed in flowing robes like the priests of the Old Testament and with long beards. Of course there were some highly educated and cultured secular teachers, also.

The teachers in these schools were very strict. It was not a rare case to have knowledge put into our minds with the help of a ruler. Some of the rules of our difficult Russian Grammar I have

remembered very well since the time that my teacher, who was really a kind man, explained to me the laws of language by twisting my ear. However, the memory of those days is not unpleasant, in spite of my independent spirit, but I regret that I had so poor a school program during those formative days. We learned a great deal of church history in true Greek Orthodox spirit. I knew very well the old patriarchs of the past. We studied all the details of the elaborate Greek Orthodox services and pompous ritual. I studied without any enthusiasm, but at length I finished my course in this school. At the solemn Commencement exercises, the Archbishop handed me, in addition to my diploma, a very beautiful New Testament, with seals and an inscription officially signed.

My father was unable to give me any further education, for in Old Russia it was very expensive. It was necessary for me to find some work. I was soon given the position of secretary to the examining magistrate in a criminal court. It might be well for me to mention the fact that, while the Russian police and some other state departments were corrupt, the Department of Justice in Old Russia had very high standing and could be an example to such departments in other civilized countries. It was very rarely the case that a verdict was pronounced under political pressure from the central government. There was no bribery in our Department of Justice. All responsible officials in this Department were obliged to have the highest University education and great practical experience. Besides this, most of them were of noble birth.

This court official deserves credit for much that I have learned in my life. He was highly cultured and one of the most talented among the officials. Although I was quite young, he commissioned me with very responsible work. It was my duty to put into legal form investigations in crimes of every kind. All kinds of crime, with their intimate details, literally passed before my eyes. I attended the scientific court examinations, including the dissection of dead bodies. I saw the awfulness of sin, with all the suffering, tears, and grief that resulted. All this was very strongly impressed upon my young, fresh mind. Although twenty-five years have passed since that time, I can still remember the definition of some crimes according to the former Russian law. Even now it seems to me that I can hear the clanking of the chains of prisoners. All this developed me prematurely and there was danger of my young soul being badly affected by what I saw and heard, but by God's mercy it did not harm me.

In my service I advanced so far that some inexperienced court officials who were substituting for permanent officials, sometimes consulted with me as to how to direct the case. I was asked: "Are there enough proofs against this suspected man here in the chamber of the court examiner, to arrest him?" Prisoners who were repeatedly arrested and found guilty, knew me by name (which was unusual in a Russian court) and expressed their liking for me. It was my duty to give the orders that prisoners should be brought for investigation. Very often I substituted, to some extent, for the court examiner and wrote conclusions about the further direction of the case, and in such instances I had to develop my proofs by logical reasoning. I worked here with enthusiasm, having an opportunity for responsible activity. A little later, I was asked to take a position in the Chamber of Court Examiner for most serious cases, many of which were exceedingly complicated. These included accused politicians, important officials, etc.

Later on, I was promoted to work in the Supreme Court. Here I had very comfortable work, but it was not interesting. I was a "paper official" (clerk). Although the position was considered a good one for a person of my age, I could not work with enthusiasm. At this time I read much of the best literature of the day. I was attracted also by the broad way of the world with all its allurements. I mingled with great companies of young people, and was a diligent visitor at all the theatres. Strange to say, I also had friends among the aged. Of course a life of sin attracted me, but it is wonderful how I walked in the midst of fire without being burned. I knew much about sin, but the Lord marvellously kept me from falling into its snares and He kept my young life comparatively pure.

After the first Russian Revolution in 1905, Russia was greatly excited. They became seekers after truth and new ideas, and I was influenced by this national movement. This first Revolution disclosed many errors in the Greek Orthodox church, which I carefully noted. I discontinued attending the Church, and opposed the clergy.

This movement against the Church took the form in my life of a kind of superficial atheism. I dipped more and more into modern literature, which was full of revolutionary spirit. We decided, in our gatherings of young people, that there is no God. All of awakened Russia was seeking after truth, and I among them. Thousands of people thought that the way to this unknown truth lay in the rejection of the existing form and order—religious, political, and economical.

At this time I read the works of the poor gods of socialism—Marx, Engels, etc.—but I never became a socialist or a revolutionist. I sought something in the realm of the spirit. After reading all these and indulging in all kinds of pleasure, my soul was empty. The tragedy of my inner state at that time might be characterized by one word—emptiness! My young friends and I enjoyed our merry gatherings at night, with small feasts lasting until early morning, but it often happened that right in the midst of our laughter, music, and dancing, we were seized with feelings of deep anguish and distress, and we found comfort only in turning to plain, monotonous melodies. Old Russia found its comfort in minor tunes. One of the most popular political songs at that time, in the average city home, was one that might be translated thus: "The sun is rising and going down, but my prison still is dark." My distress became more and more acute. At this time I continued my education privately.

On the 13th of July (old style), 1908, twenty-three blessed years ago, on a bright, beautiful Sunday in our wonderful Southern Russia, I attended for the first time a meeting of "Shtoundists" in Kharkov. (The word "Shtoundist" is a derivative of the German "Die Stunde", meaning "hour". The German Mennonites in Ukrainia had a "Bibel Stunde", or "Bible Hour", and when our evangelical believers gathered for an hour or two to read the Bible, the clergy and the common people ridiculed them by calling them "Shtoundists". Practically it was a congregation of evangelical Christians.)

I was taken to this meeting by an aged German friend of my father, who had died not long before. He was a rationalist, and together we went to look at these queer fellows known as "sectarians". The meeting was held in a basement on Ekaterinoslavsky Street, N. 34. At this first meeting I studied my surroundings with great curiosity. Some of the preachers were old men with long beards who had suffered much for Christ's sake during the régime of the Czar. I saw about 150 men gathered in this meeting. I had a desire to attend a second meeting, and this time I began to listen to the sermon itself. They spoke about the love of Christ, His sacrifice, the forgiveness of sins, of everlasting life, and it seemed to me that they laid special emphasis on the *new, pure life* of one who is converted to Christ the Lord. The sermon was simple but given with great strength of conviction, and it was very evident to any one who came in that they were ready to suffer for their faith. I said in my heart, "Here, truly here with this people in this place, is the forgotten, rejected, and mighty God!" When I went home from the meeting, the first thing I did was to ask my mother to get for me from the bottom of the large trunk of household belongings, the New Testament which the Archbishop had given me. Of course my mother was greatly surprised, for she knew me only as a jolly, worldly young man.

While I felt myself at that time a wretched sinner, yet the thing that attracted me most was not the teaching of redemption, but the real, transforming power of our Saviour and *Master*. I was charmed by the moral teaching of Christ, the Sermon on the Mount, and I marveled at the transforming power that could cause one to live in an entirely different world. I had never heard such wonderful explanation of the Gospel in our Greek Orthodox church, though the New Testament was greatly honored there. Here, however, the brethren made the teaching of the Gospel so very clear, telling us how Christ had redeemed us for a *new, holy life*.

We sat at the school desks in the basement, my seat being far in the rear. I drank in the words which were proceeding from the simple table which represented the pulpit. Nobody knew of my prayer to the Lord. I brought Him my destroyed soul and my wasted life. I accepted the love of the Saviour. I knew that Christ really came into my heart. The joy was so great that I enjoy it even now, as I meditate about that blessed time. It seemed to me that I had wings and was soaring into the very presence of God in heaven, instead of sitting in that basement with those simple people

praying and preaching and singing around me. I never have been inclined to mystic visions, but at that time my soul ascended to God in unspeakable rapture and exultation.

I was converted to the very depth of my being, and my outward life was transformed. At that time there were many conversions of this kind. People were never invited to come to the altar to repent. Conversions were discovered only when new believers considered it their highest honor and privilege to be baptized and received into the congregation.

And what became of my "atheism"? I had Christ in my heart, but my mind still demanded some logical foundation for the divine authority of the Gospel. Others needed this even more than I did. We already had in Russia, at that time, good literature on this subject, and after reading some of this I was completely satisfied. It did not require any effort on my part to separate from the world—this separation took place automatically. It was a joy rather than a sacrifice to do according to the will of Christ.

(*Continued in next issue*)

"OCCUPY TILL I COME"

Luke 19:13.

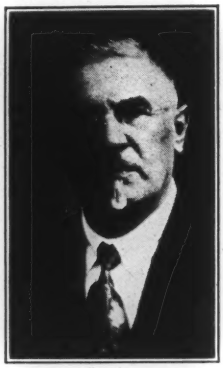
"Do business till I come"—
Our Lord's command is clear;
No leaving things undone,
Because the Lord is near.

"Do business,"—let no wile
Of Satan stop your work;
No time to idle thus;
Christ's servants must not shirk.

"Do business till," He said;
Work on, until we hear
Our Master's summons "Home,"
To all who hold Him dear.

"Do business" till He come,
And we shall hear our Lord:
"O Faithful Slave, well done!
Share thou My great reward!"

—*F. E. M. Irvin.*



A. Przeorski

WORD FROM PRZEORSKI

Poland, August 30, 1931.

Dear Sirs:

I send vouchers for money received in July and August, with heartiest thanks.

Our magazine is finding a place in the libraries of many believers. They have it bound in book form, and thus the stock of our Polish Christian literature is enlarged every year.

The brother in Tarnow is seriously ill, and I am very sorry that I was not able to send him anything this month. On the 19th of this month, our Brother W. Zebrowski died suddenly.

With heartiest Christian greetings,

A. Przeorski.

GORDIUK'S MINISTRY

Poland, August 4, 1931

Dear Pastor Hogg:

I received your letter of July 8 with the check, for which I heartily thank you and all the members of the American-European Fellowship. Praise the Lord! He knows our needs even before we ask Him.

He is blessing us here in the building of the Hall. He is faithful, and the work is progressing, by His help, in spite of many difficulties, so that we can say: "Give thanks unto the Lord; for He is good: for His mercy endureth for ever." (Psa. 136: 1.)

May He bless you abundantly!

Yours in His service,

John Gordiuk.

TO FRIENDS IN CHICAGO AREA

WE ARE planning (D. V.) to have a Bible and Missionary Conference in Chicago in the interest of the American-European Fellowship, October 28th, 29th, and 30th. Dr. A. C. Gaebelein, President of the Fellowship, will bring Bible messages each day. Miss Margaret M. Griffith, our Prayer Secretary, and Rev. J. B. Epp, Field Worker, are expected to have part. Rev. George W. Hunter, just returned from our missionary fields, will also speak. For particulars as to place of meetings, please write Pastor Robert J. Devine, 1615 South Ridgeland Avenue, Berwyn, Illinois, for program. Pastor Devine is Chairman of our Chicago Committee and we appreciate very much the efforts of this committee in sponsoring this conference.

Communists Interested

Warsaw, Poland,
July 24, 1931.

DEAR PASTOR HOGG:

I wish you many blessings from our Lord Jesus Christ. We thank our Lord continually for all He is doing for us. We thank Him for the help which we receive from His children through your hands. May God bless you and reward you all with the riches of His blessings!

It is my desire to share with you the blessings which I experienced this month. On July 12th there were three communists present at the morning meeting. In the closing prayer I prayed for Russia, that the Lord might deliver her from the power of Satan. After the meeting these men approached me very roughly, asking me why I prayed for Russia in that way and telling me that there is absolute freedom there. I tried to explain to them how absolute freedom can be found only in Christ, who can free every one from the power of sin and Satan. I gave them my own testimony, how I had once been a slave of sin and its power, but that one glorious day in my life Jesus had set me free. At the end of our conversation I told them, "If you want to be free, you must read the Bible and believe that Christ died for you." They ridiculed all I said, and went home. I felt very sorry for them and prayed that the Lord would show them the true way to freedom. The Lord answered my weak prayer. On the 25th of July the same men came to see me again. I gave them several good tracts and they asked me to lend them a Bible, which I gladly did. While accompanying them home, one of them asked me to pray for them.

One more joy which the Lord gave me, I wish to share with you. On the 27th of July I was attending to some business in Warsaw. The first place I entered I began to testify about my Lord. Several Jews surrounded me, talking very loudly, so that a policeman came to see what it was all about. When he learned that I was a missionary and was speaking to the Jews about the Lord, he stood by my side and told them they were taking a wrong attitude toward Christ. When I offered him a New Testament, he accepted it. I marveled as I listened to his conversation with those Jews. I gained two friends that day—the Roman Catholic policeman and one of the Jews. They have both become much interested in Christianity. Please remember these friends before the Lord that they may soon come to a real knowledge of the Lord Jesus Christ.

Your least brother in Christ Jesus,

NAHUM SHUMAN.

Church Completed the First Month

(Translated from the German)

The work among the Pomaks in Bulgaria began July 1st. Both the Bulgarian Evangelical Association and the American Association had heard the words of our Lord Jesus Christ: "Go ye into all the world, and preach the Gospel to every creature." They obeyed this command by sending forth a worker who was willing to carry the Good News to the Pomaks.

On the first of July, I journeyed by automobile from Yakorooda to Grmen Newrokop, my present address, arriving here on the same day. The first thing I did after my arrival was to thank the Lord that He counted me worthy to begin His work among the Pomaks, and I asked Him to show me how to begin and what was the most necessary thing to do first. I recalled that in 1929, when I had come here to see if it might be possible to start a work among the Pomaks, the people had asked me repeatedly: "Where do you have your church? How is your service conducted?" I explained to them as well as I could, but they wanted to see how it was done. It seemed to me, therefore, that the first and most necessary thing to be done was to build a little church right in the center of the village.

The month of July saw the completion of this work. A small evangelical congregation in the village, consisting of about 25 members, contributed the money for it, and the little "house of God" was erected. It has seating capacity for about 100 people, but we have chairs for only 50. We hold services here every Lord's Day and give invitations to both Bulgarians and Pomaks. The work has a good outlook. I hope soon to be able to get a picture of our little church to send to you.

A GROUP OF POMAKS

During the month of July I was kept busy with preparations for the little church. During the month of August I am hoping to visit the Pomaks in their villages and will seek to bring the Gospel to them. They believe in their prophet Mohammed and what he says in the Koran, but they need the Gospel of the Lord Jesus Christ. I have wonderful opportunities among them, and am trusting to have an effective evangelical work here this winter. The Lord Jesus Christ will bless this work for His

own honor and glory. We expect to continue preaching the Word every Sunday. We feel that it is quite necessary for us to have a lantern and slides to help us in the work here this winter.

Committed unto God,

CONSTANTINE MARVAKOFF.

VISITATION WORK AMONG THE POMAKS

BY C. MARVAKOFF

We visited, during the month of August, five Pomak villages. The people seem to be anxious to become personally acquainted. Besides the work I am doing at the church in Grmen on Sundays, I am going to the city of Newrokop every Monday, to have personal talks with those I have learned to know. I have also visited the following villages:

1. The village Ziroppol. Here I had a personal interview with a man, Ali Piluff by name, 65 years of age, and he told me the history of that village. He said before the Great War the village had seventy houses, and today only twenty-four. The people are wicked, but he said, "I love all good people and nationality makes no difference." He wanted to know who I was. And so I had my opportunity to tell him of my work, and why I had come. I showed him the books I had with me, and read the first sixteen verses of the first chapter of the Gospel of John to him. The poor old Pomak said, "I am only sorry that no one else is here to listen to the Word, as the people are all at work." He entreated me to come some other time.

2. The village Debren In that village I talked to a man, Rara Mustaffa by name. I showed him the books, and read several verses of the Gospel to him. I also told him of the church we have built in the village Grmen, inviting him to visit our church, and I also told him of the work I am expecting to do among his people. We had to cut our talk short, as he had to go to work.

3. The village Oresche. This village consisted of about fifty houses. There was no public meeting house or any open place where people could gather together. They have only narrow lanes, and I found no one I could talk to. At last, when I reached the other end of the village, I saw three people, and I visited them. Then I met a young man about seventeen years of age, who looked familiar to me. I talked with him about our lives, and how short they are—we are here today, and gone tomorrow—and one thing is needful, how can we gain it? He can read Bulgarian and wanted to buy a few books, but had no money, so is waiting for some other time. I invited him to visit our church, and he said he would.

In the other villages, Kruschowo and Dolno Drenowo, I had no opportunity to talk to any one on account of their working in the fields. I am fully convinced that the doors are wide open to preach the Gospel among the Pomaks, and am sure it is God's will to do so. But how can we preach the Gospel among the Pomaks?

We need power and wisdom from above so that we may do it the right way, and also at the right time. Every good and perfect gift cometh down from the Lord. To Him be glory, honor and praise from eternity to eternity!

This is my thought in the work among all people. Oh, Lord Jesus Christ, bless and establish the work done in my weakness. Amen.

RELIGIOUS SPIRIT IN RUSSIA UNCRUSHED

The bolsheviks are complaining because in some of their communes the dormitories of peasants are full of image lamps and the incense of Greek Orthodox believers. The religious spirit continues to be very strong, such conditions existing right beside antireligious "red corners". The communistic youth have tried in vain to put away this religious "furniture", finally giving up the attempt.

In Shuntensky School the children were asked whether they believed in God, and 50 per cent of them answered openly, "Yes, we believe." In Elez the young godless examined 1285 pupils of the city school and learned that 62 per cent have icons in their homes, 12 per cent attend church and pray at home, and 10 per cent are taking part in holy communion.

The bolshevik magazine, "Godless", informs us that Evangelist —— is preaching in the —— factory. In Kiev factory for building of railway cars, they say that the Baptists and Evangelical Christians put a magnet into the souls of the laborers and that, shortly after conversations with Baptists and Evangelicals, they become powerless for bolshevistic work.

NOTES FROM MY EVANGELISTIC DIARY

By John Honchar-Barchuk
(*Former Student at Radost*)

(*Concluded*)

BELIEVERS AND INQUIRERS AT HAJNOWKA, POLAND

Friday, May 22

We are still in Narewka. The Greek Orthodox Church celebrates today the memory of Nicholas, who is considered the patron saint of many of the Russian Czars. We were led to discuss the question of worshiping saints. The meeting lasted three and a half hours, but the people did not grow weary. Groups are gathering all over the town to talk on religious topics.

Brother Gitlin was invited by a Jewish family into their home, where there were gathered some fifty Jews, and he conversed with them for about two hours.

In the evening we had our last meeting in Narewka. About 250 people assembled, and they listened with rapt attention. The Holy Spirit worked so mightily in the hearts of the people that they did not want to leave the meeting. We were compelled to leave, however, as the Jews had begged us to have another conversation with them. Then, too, our train left at 1.30 that night.

We went to our lodging, which belonged to two inquirers after the truth. In a few minutes after our arrival, the place was filled with Jews. Brother Gitlin stood in their midst, answering all their questions and testifying to them. This continued until almost 12 midnight.

Our hostess remarked today, "What a fanatical people these Roman Catholics are! The Greek Orthodox people come to our meetings, and so do the Jews, but the Polish Roman Catholics very seldom come." Sad indeed that the Roman Catholics are less inclined to listen to the Gospel than the Jews!

Shortly after midnight we started on foot for the railroad station. Though we had to hurry, we nevertheless yielded twice to the temptation to stop and listen to the beautiful singing of the nightingales, which were singing at their best in that lovely, quiet May night. We arrived at Brother Ivanov's home at about 3.00 A. M., and went to bed just as the farmers were getting up to go to work.

Sunday, May 24

Today is the Feast of Pentecost, according to the

Gregorian calendar. We spoke on themes appropriate for that day, and the Spirit of the Lord moved upon the people. Glory to the Lord!

Monday, May 25

The Roman Catholics celebrate Pentecost for two days, so we had another meeting this morning, at which about 50 people gathered. Brother Gitlin spoke on "Believing the Unbelievable." After the meeting, upon request of the local believers, a photo of the group was taken in order to better remember these times of fellowship in the Gospel. In the evening meeting, which was our last one in this town of Hajnowka, the Lord again gave His blessing. The believers rejoiced, thanked us, and invited us to come again. Yes, He is our Ebenezer, for up to this time He has helped us. Hallelujah!

Tuesday, May 26

Today we separated. Brother Ivanov and I went on bicycles to the villages farther away, and Brother Gitlin remained in Hajnowka. However, the energetic "Martha", the wife of Brother Ivanov, found work for Brother Gitlin, and at her proposal two villages were visited where meetings were held for the first time. In the village Chitra an attempt had formerly been made, but in vain. Now the home of a cripple, an inquirer, was opened up for a meeting, even though the cripple himself was away at his work.

Wednesday, May 27

Today Brother Gitlin was taken to another village, again breaking up virgin soil. Here, too, there is only one inquirer after the truth, a boy who had come in contact with the believers while attending school in Hajnowka. Brother Gitlin was accompanied by Mrs. Ivanov and another sister, as well as a brother who kindly took the little party in his humble cart. The home of the boy was unsuitable for the meeting, so a neighbor proposed using his house, and the meeting began at 9.20 P. M. After a hymn was sung and explained, Brother Gitlin read the 95th Psalm, asking the audience to stand while the Word of God was read, as is the custom in the Pravoslavny Church. When he invited them to kneel for prayer, the whole audience knelt. One man, however, got irritated and angrily left the room, saying, "Shall I kneel with a Jew?" After Sister Ivanov and Brother Gitlin had both spoken, an aged Greek Orthodox man asked, "What shall we do? Shall we leave the Pravoslavny Church and join you, or can we be good Christians in our own church?" Brother Gitlin tried to explain to him that the one thing essential was to get converted and to live according to the Scriptures, and he could then remain in the Greek Orthodox Church if he thought it scriptural and if the priest would let him. The conversation continued until 1.00 o'clock in the morning. Then the host, to our surprise, prepared a dairy supper for us, so we had to conclude our conversation. We reached home shortly after 3.00 A. M.

Thursday, May 28

Brother Ivanov and I returned to Hajnowka in the morning. We rejoiced to share our experiences one with the other. In the evening we all went to the village Dubiny, where no meeting had been held for three years and where there is only one inquirer after the truth, a young boy. About 35 people gathered for the meeting. There were some disturbances from unbelievers, but we thank God for causing some of the people in even this dreamy village to think about the things of God.

Friday, May 29

We left by autobus for the town of Bialowiez. This town is situated in the midst of the largest forest in Poland. We drove for 18 miles through these beautiful woods. A group of Jews were picked up on the way who greeted us as old friends. They had met us in the town of Narewka.

When we reached the meeting in the evening, we felt a pressure. There was a heaviness of heart, a dryness in our preaching, so that we felt exhausted in the struggle, and only in the last prayer season was the cloud dispersed and the pressure relieved. Evidently our enemy sought to undo us for the coming meetings.

Saturday, May 30

This being the Jewish Sabbath, a meeting was announced for the Jews. Unlike the town of Narewka, only about 30 Jews gathered. But these were quiet and showed no opposition. The Lord enabled us to witness to them, after which they asked us questions. The evening Gospel meeting

was a large one and the Lord was pleased to give us great freedom. The theme was "Hell", and it was a most solemn meeting.

Sunday, May 31

Victory in the meetings, both in the morning and evening. The theme at the evening service was "Triumphant Faith". The people were deeply stirred by the Spirit of God, and burning prayers ascended to the Lord that He would help them and others to receive such faith as would make Christ the "all in all" of their lives.

Monday, June 1

Morning and evening meetings, and again the Lord manifested to us His mercy and spoke to our hearts through His precious Word. When we were to bid these believers farewell, they were sad at heart. They wept and they sang, and we parted with feelings of great gratitude to our God. They begged us to visit them again.

Tuesday, June 2

At 6.20 A. M. we had to leave for Bialystok. It was interesting to start off from the splendid station that had been built exclusively for the Russian Czar and his court. While in Bialowiez, we were also interested in visiting the palace of the Czar, which has been turned into a school of forestry, with a museum exhibiting the various kinds of animals found in that great forest. On the roof of one of the towers there had been constructed an iron container for the nest of a stork. We were told that the Czarina, like many other Russians, believed it to be a talisman for happiness. One feels sad over the great sorrow that came to the family of the Czar, but there is a ray of hope concerning the Czar's salvation, for an Austrian gentleman reported in the Russian press that he saw the Czar reading the Bible shortly before his execution.

While on the train, we noticed that a young Jewish couple were passing remarks about us. Then the gentleman inquired of Brother Gitlin, "Did I not see you in the town of Pruzany? Are you not Mr. Gitlin?" He then entered into conversation with us and we witnessed to him and his bride all along the way.

We made several visits in Bialystok before the evening meeting. About 70 people had gathered at this week-day meeting. At first we felt dryness of heart, but the Lord softened it with the oil of His grace and we had a blessed meeting, with tears of repentance and tears of joy streaming from many eyes.

At 2.00 A. M. we were again on the train moving on toward Warsaw. None of the passengers slept, so we sang a few hymns and the passengers became interested. Several other Christian brethren had joined us, and all the way to Warsaw we were busy conversing about the things of the Lord, either among ourselves or with the passengers. We were pleased to see a young Russian brother fearlessly showing the Roman Catholics the errors of their system and declaring to them the whole counsel of God.

We have given to you a general view of our missionary trip. Brother Gitlin, apart from the general Gospel ministry, was able to witness to over 400 Jews. Oh, how glorious is this ministry of the evangelist! To how many broken hearts does it bring the joy of salvation! I have written concerning that which I saw, heard, and touched, and what I was able to apprehend with my humble mind and heart.

YOUTHFUL GODLESS ACTIVITIES

In Moscow, in the 29th Preparatory School in Krasnopresnensky section, there are 200 children ranging in age from eight to fourteen years. 83 of these are active participants in a warring godless organization. They are being taught anti-religious activity and they are also instructed to influence their old-fashioned parents. They arrange for plays in a theater, and one of these plays attracted 50 per cent of the parents. Some parents, however, are struggling to keep their children in the faith. The young godless send special groups to the houses of such families. Their work is done systematically, under leadership. Sometimes young godless members are commissioned to go to the agricultural communes to advance the work of the collectives. Teachers are forced to put their hearts into this work of instilling godless ideas in the young.

At the same time we can see in Russia "saints", deeply religious individuals, most of them Greek Orthodox. They travel from village to village, at the risk of their lives, preaching about the returning of the Lord.

GOD'S ANSWER TO PRAYER FOR THE FRESH AIR WORK

OUR THIRD GROUP AND WORKERS, RADOST, 1931

Radost, Poland
Aug. 12th, 1931

DEAR MR. HOGG:

Your letter with the enclosed remittance was received in due time, and yesterday the remittance from Berachah Church Bible School was also received. How can we thank our Heavenly Father and you enough for these gracious and timely gifts? We can send up to Him the praise and gratitude of our hearts again and again, and surely do so for His bountiful care and for the answers to earnest believing prayer in behalf of ourselves and the work God has called us to do here among His own people after the flesh.

When the first group of this summer was with us, June 25th to July 9th, and when the number of those for whom we were looking to the Lord had reached around forty-five persons, the Lord saw fit to test us severely. We were practically left without a cent and with but a scant supply of food on hand for some time, and the sad and terrible thought came to us that we might have to dismiss these dear people some days before their stay with us was to be up. But we waited upon Him who does not fail in that which *He begins;* and, true to His promises, supplies were sent us in various ways and from unusual sources. Our faith was greatly encouraged and strengthened through this experience, so that when a second test came, similar to that of the first only of longer duration, we were calm and without fear, trusting Him who had never failed us yet. He soon delivered magnificently, and I want to testify to His praise.

I feel that the Lord permitted the test to teach us and to show us that *the work is of Him* in answer to definite and believing prayer and trustful waiting for His guidance in every detail of it. Did He not tell us in the beginning that *He would provide* by the suggestion of His own blessed Name, Jehovah-jirah? And did He not continue to speak to us along the same line when we were waiting on Him while the first group was in danger of being sent

away? Here are some of the encouraging and blessed portions from His Word:

"Our help is in the Name of the LORD, Who made heaven and earth."

"The eyes of all wait upon Thee and Thou givest them their meat in due season. Thou openest Thy hand and satisfiest the desire of every living thing. . . . *My mouth shall speak the praise of Jehovah:* (I am writing this because I cannot help but testify of His faithfulness, to His praise) let all flesh bless His holy Name for ever."

"Jesus said, I have compassion on the multitude, because *they continue with me* . . . I will not send them away fasting." (Significant at the time.) "Jehovah hear thee in the day of trouble; *the Name* of the God of Jacob defend thee and send thee help." (We had just read those wonderful articles in *Christ Life* about Jacob and the Covenant promises, by Anna Ross, and felt we could more than ever trust the God of Jacob.)

"We will rejoice in Thy salvation and *in the Name of our God* we will set up our banners. . . . Some trust in chariots and some in horses: but *we will remember the Name of the Lord our God.*"

After having received such an abundance of God's goodness, I could not help but say, "It is enough, Lord." Is He not doing it all for the glory and honor of His mighty Name?

The third group for this summer went back home several days ago, and the fourth group of perhaps thirty real boys is coming in a few days. God has graciously supplied our needs thus far and He is continuing to supply through your co-operation, interest, and love shown us in so many ways—through your own gifts and your faithfulness in forwarding the gifts of others sent you for us, as well as through our allowances. I do appreciate your kindness in wanting to send us much more, but not one has gone away hungry. For some house supplies yet needed, we continue to trust Him and they'll be sent in due time, I'm sure. The results are well worth all our united efforts, for we are realizing God's blessings in special ways this summer. Two women and one girl have definitely accepted the Lord Jesus as their own personal Saviour before all the others and are remaining true. Others were mightily touched, and six or more of the girls of the last group also opened their hearts to the Lord in a real way. These are only a few of the visible things at the present time—the Lord knows the extent of the whole.

Cordially yours in Him,

JEAN RHODE.

LETTERS FROM PETROGRAD

A Christian sister writes as follows: "In our city there is only one place for holding evangelical meetings. That is the congregation of Evangelical Christians, and we gather in the Greek Orthodox Church on Nikolaevsky and Stremyanny Streets. All those who wish to worship can gather in this place only."

An aged brother writes: "I am 77 years old and am suffering greatly in my legs. I am not able to stand in line for an hour and a half in order to buy some herrings, and other food we believers cannot receive because we have no special food cards or books. However, I thank my Lord for the wonderful way in which He cares for me and for all His children. I have not yet suffered starvation. A brother from a neighboring village sometimes brings me potatoes. How rich our Russia was before! And now we have nothing! We must not accuse any person or persons, for the hand of the Lord is upon Russia."

LETTER FROM ROUMANIA

Brother L. Averbuch writes: "Our congregation of Jewish Christians has recently lost a very splendid worker, who went to be with the Lord. We had some difficulties about obtaining a grave in the cemetery for our brother, but finally the matter was satisfactorily settled. Our late brother had been a mechanic in the Kinishev gymnasium, and had lived there a most exemplary Christian life. The principal of this High School, together with some high officials of the Roumanian government, arranged that we could have an army orchestra to play at his funeral. A great many people gathered in the house of worship for the funeral service, and then this long procession moved through the main streets. We had a good opportunity to preach to this great crowd, and we also distributed Scripture portions and tracts. On the following day, the Russian and Jewish press both printed very good reports of our evangelical funeral service. As a result of this, we now have many new people attending our meetings."

BULGARIAN MEN READING THE BIBLE

EVANGELIZING BULGARIA'S VILLAGES

(5632 VILLAGES
4,000,000 PEASANTS)

By PAUL L. MISHKOFF

Bulgaria contains 5,632 villages and 92 towns, only seven of which have more than 25,000 inhabitants each. Eighty-five per cent of Bulgaria's rapidly increasing population live in the villages, where they are engaged in agriculture. The villages in which they live contain from ten to a thousand houses, clustered about a spring or scattered along a gorge or nestling in a sheltered spot by a river or huddled up against some hill or mountain.

Generally speaking, the social life for the men centers about the saloons. The women usually meet only on the streets or in the fields. The houses are small, built of wickerwork covered with mud and whitewashed inside and out. Each house is situated in a yard, not far from a barn and in close proximity to the farm animals. The rooms in the houses are small and usually crowded. Often several related families live under one roof, and usually a large number of people sleep in the same room on mats spread on the floor.

Hygienic conditions in the houses are bad, and sanitary conditions in the village worse. Among the peasants the birth rate and death rate are very high. Diseases abound, especially tuberculosis and malaria. I have visited a remote village noted for the number of young women and mothers who have died from the hardship of village life and ignorance, which causes a geat number of tuberculosis sufferers. The mayor of the village has lost his wife and two children by this disease. One must remember that in the village all of the family drink out of the same clay jug of water. They have no individual cups. Every drop of drinking water must be brought by hand, a long distance for many of them, and individual cups are a luxury they cannot easily afford—too much water would be wasted in this way.

There are villages in Bulgaria which are very far from the railroads. They are without carriage roads, without schools, churches, books, music, pictures. They have never seen a Bible. They are burdened with great poverty and distress, hunger and disease. They have been drinking of the cup of a nation's woe.

Thousands of the Bulgarian peasants have never seen a copy of the Bible and have never heard a preacher of the Gospel. They do not know even their own religion, the Greek Orthodox. Thousands of these villagers are as ignorant of Christ and His Gospel as the people of any heathen country. They know nothing about the saving power of the blood of Jesus Christ. They have never heard of the Holy Spirit, they have no idea of a Sunday School, and they have never attended a Gospel meeting, because the foot of the preacher has never passed through their villages.

Yet, hungering hearts are to be found all through these 5,632 villages. The responsiveness of the peasants is painful, under the above circumstances. Wherever we go, there is a welcome. In the open air a congregation of hundreds will listen with rapt attention to the Gospel stories. That of the Prodigal Son, in particular, bows their hearts as the trees of the wood are bowed by the wind. Multitudes might be gathered in, were there enough workers to reach them.

A villager, as soon as he understood that there was a preacher in the neighbouring town, walked on foot 25 kilometers from his village to that town to hear the Gospel. He was converted, and now he travels on foot from village to village to distribute the Word of God.

On coming to the village of Bania, I stopped at the market place, and while I was singing some Gospel songs a great crowd gathered around me. Then I spoke of the blessed Gospel of our Lord Jesus Christ, and I told the people they would find the same things I spoke about in the New Testament, of which I had a good many copies with me. A big crowd came near me crying, "Give us a Bible!" At that time it began to rain. It was raining harder and harder, but I could not stop, for so many were waiting to get a copy of the Bible or of the New Testament. They stood in the rain waiting until I told them all the copies I had were gone. Even in such unfavorable weather, I found that I needed at that meeting at least 500 copies of the New Testament to satisfy their hunger. The more I go in the work, the more I feel the hunger for the Gospel.

In the village of Aidinova 74 men came forward after the meeting, each to get a copy of the New Testament. In the village of Bega, 96 came to get the Word of God. A letter has come from an Eastern Orthodox priest asking for Bibles and Christian books. He says: "I have just come to this new place. The village is one of the largest. But the people are very ignorant with regard to spiritual things. I couldn't find a copy of the Bible in the whole village. They told me that they had never seen the cover of the New Testament. They know nothing about the Gospel truth. They live in darkness and they die hopeless, without God. I must start a Sunday School at once like yours. I must teach them the Word of God and point them to Christ Jesus. Please send me Bibles, New Testaments, tracts, and books from your Depot. Also send 19 copies of your *Monthly* each month. We shall be very grateful if you can help us in every possible way."

One person says: "I thank God that my house now has the Word of God. The Bible will henceforth be our teacher and preacher." Another

(*Continued on Page 32*)

BULGARIAN CHILDREN

JESUS OF NAZARETH

A Review of Dr. Klaussner's Book (translated from German)

By Prof. Vl. Martcinkovsky

Editor's Note—*The writer visited Palestine in the last year. Among the many doors thrown open for his ministry was the Hebrew University. Dr. Klaussner himself gave him an audience in a friendly spirit. Hours were spent with him in personal interviews. In the light of this, the following criticism is of special interest to the Christian. The author used both the Hebrew and the English edition of the book in preparation of the review.*

Several years ago, the well known Jewish scientist, at present professor in the Hebrew University in Jerusalem, published the book "Jesus of Nazareth", in the Hebrew language. First of all, allow me to consider this book with gratitude in the measure that it has been an inestimable contribution to mankind.

In contrast to some of the extreme rationalists of our day, he proves on the ground of the old Jewish literature the historic existence of Jesus. He successfully contradicts each seemingly historical value of the antagonistic accounts concerning Jesus in the well known Jewish tract of the Middle Ages, "Toldoth Jeschu", in which Jesus is set forth as an impostor and a wizard or charmer. Furthermore, Dr. Klaussner recognizes in Jesus a great Jewish teacher of Ethics. Contrary to the fanatical tradition which refuses the use of the name of Jesus, he advises the Jews to study the Gospels, because in his opinion they are the best source of all moral law. He considers the crucifixion of Jesus as unjust. As to the life of Jesus, he recognizes it as scientifically pure, and representative of the truest in Judaism. And now, with great respect for Dr. Klaussner, whom I have met personally in Jerusalem, I shall look into his statements and conclusions with which I cannot agree.

Because the writer fails to find a scientific objective, he does not represent Jesus as found in the Gospels, but resorting to the method of the abridger, by his own arbitrary choice, he casts aside all that is dogmatical and mystical from the witness of the disciples, with the result that Jesus becomes both unacceptable and unrecognizable, even to the Christian. In Dr. Klaussner's opinion, Jesus was not born in Bethlehem, Judah, but in Nazareth. His descension from David is doubtful; His doctrine of God and of His Sonship is perverse; and Christ's claim to equality and oneness with God is an exaggeration. His ethics and teachings in regard to man are impractical and inconsequent, for the reason that He preaches love and not justice. Such a code of principles has within itself the possibility of ruin to the family, society, the nation, and the culture of the entire world. Jesus was powerless to perform miracles, states Dr. Klaussner. His so-called miracles can be explained by hypnotism. Other miracles, and they are legion, simply have no foundation. They are legends. Such is the resurrection from the dead.

Due to His fear of the authority of the Pharisees, He did not submit His miracle-working power to their examination—He manifested a sort of anxiety for the crowd. It is thus we can explain His teaching from the boat so often in preference to the land. Finally he was conquered by His enemies, and given over to shameful death on the Cross. He utters a cry of despair and disappointment over His life's sad end. He dies. The resurrection has but a vision as its foundation. John the Baptist, a great and righteous man of his day, did not recognize the Messiahship of Jesus.

"Could the Jewish people believe in such a Messiah?" asks Dr. Klaussner, pathetically. Surely not. Nor can we Christians accept one as the Messiah who was not perfect in his deeds and doctrine. The Jesus of the Gospels is quite another than the "Jesus of Nazareth". His closest disciples. who saw and heard him, picture him as one mighty in deed and word, crucified for the sin of the world, and

resurrected the third day. How could Dr. Klaussner arrive at such conclusions after fifteen years of study? (We know that the children of Israel as a whole have pondered these questions not only for fifteen years but for twenty centuries—and to what purpose?)

"Why do you regard the resurrection of Christ simply as a legend?" I asked Dr. Klaussner, when I visited him the last time. "Because I do not believe in the supernatural. I also deny the miraculous of our own Bible," was his reply.

The facts are not dependent upon our belief or unbelief. Faith, be it positive or negative, has relation in no wise to scientific knowledge. This sort of rationalism or so-called higher criticism is in no wise objective science. It is this which has controlled the minds of Germany for a long period, but more and more it is being conquered by such men as the great German scientist, Dr. A. Schlatter in Tübingen, who gives place to a healthy synthesis between objective science and a firm full faith in the supernatural of the Scriptures. The rationalism founded upon the dogmatic idea that the supernatural can not exist, is but an hypothesis or a scientific guess. Can we build our world vision on such a foundation of sand? Can Israel, the people of the Prophets, the people of the living God, and of the Covenant, when the greatest verities are in question, rely upon such a structure? We can not recognize the viewpoint of the author as that of a true Jewish world seer. True Judaism holds faith in the Word of the Law, in Him who doeth wonders, Psa. 77: 14, in Him who has revealed Himself as God in the miracles (which are above but not contrary to the natural), and also in the prophets. True Judaism, while not accepting Christ, does accept the law and the prophets.

Deformation of the Gospel

The whole of this scientific dogmatism is, at its best, only the opinion of a few scientists, and in no wise is it the objective knowledge of all scientists. On the contrary, the greatest of them, such as Pascal, Newton, and Pasteur gave no recognition to the Gospels. Yet it is just such dogmatism which Prof. Klaussner considers as the ultimate and decisive criterion with which to reform the Gospels. (No wonder that such a reformation becomes a deformation.)

Let us notice a few examples. That Jesus was born in Bethlehem of Judea, our author deems, with no ground for it, an imagination of the evangelist, an invention to create harmony with the prophecies concerning the Messiah. Without any proof, Dr. Klaussner declares that Jesus was born in Nazareth. His only reason for this is the following: "Various scholars identified the Bethlehem of the Gospels with the Bethlehem of Galilee." And this belongs to Nazareth. At length we must conclude that the opinion of a few scientists is no science at all; and truly we can array against them the opinions of the majority of the greatest theologians.

According to the author, Jesus has performed no true miracles—a decision at which he arrives just because he does not believe in the possibility of the supernatural. And yet St. Mark, in whom Dr. Klaussner has special confidence, bears testimony to miracles that cannot be explained by hypnotism—for instance, the resurrection from the dead. What a pitiless cutting away of everything which does not fit into the frame of the personal conviction of the writer, do we witness by this "method of the shearer"! He does not build up his conviction upon the facts, but rather adapts the facts, the words, and deeds of Jesus to his conviction; or better, he subordinates them to his view.

Thus the writer denoted the fact as not historical, that Jesus spoke the words on the Cross: "Father, forgive them for they know not what they do." He regards such words as impossible under such terrible circumstances. What serves in this case as criterion of the reality, if not the subjective moral taste and the spiritual viewpoint of the author? In any case, what is the result of this? The incomparable moral height of Jesus Christ is brought down to the level of common man. Jesus is made "into the image of His Creator", wherein Dr. Klaussner quite justly accuses some of the *modern writers* of the "Life of Jesus".

(*Concluded in next issue*)

A Greek Orthodox archbishop in Japan delivered a sermon on March 29th in the Cathedral of Tokyo, in which he stated that the church is quite free in Russia and there is no persecution. He claimed to appreciate life in Russia. Two weeks afterward, he received from Moscow a diamond cross for his priestly head-dress.

NEWS FROM RUSSIA

(Translated from the Russian)

The widow of a prominent Baptist presbyter who died as the result of persecution, H—— by name, has been deprived of all rights of citizenship for five years, so that she cannot buy any food with the official provision cards. The family of this widow consists of seven. It is a pitiful experience to have the children asking for something to eat, sometimes all day long.

She writes: "My 17-year-old boy was put out of five classes in school because he is the son of a believer, and he is now seeking work. He is weak from lack of food. Of course we would be able to buy some food on the market, but it is impossible for us because of the high prices. For instance, one pound of butter costs $4.00; one glass of granulated sugar, about $.70. Shoes cost $23, etc. I am trusting that my two children may be permitted to leave Russia for Poland or Roumania. They are both converted to the Lord and desire to take their fathers' place in the Lord's work. Our only aim in life is to save a perishing world. Heretofore, we had meetings with the Germans in their church. Now even these premises have been taken from us and we try to arrange for meetings in small groups in private houses."

Another believer in Russia writes us as follows: "All believers in Russia are now forced to register in the G. P. U. (secret police). They are compelled to give information, not only about themselves but also about their nearest relatives. It seems impossible any longer to keep anything hidden. There are dreadful betrayals, even among Christians. My son-in-law has been in prison for the past nine months and he is almost insane. As high as twenty men are taken from his room almost every night to be shot. Please pray for us and ask others to pray also."

"Children in the schools are compelled to raise their hands, agreeing to the statement that Jesus was a drunkard and that He is not worthy of worship. The eight-year-old son of —— refused to raise his hand. He was threatened for this and came home very fearful. There he asked his parents to pray, he himself praying very heartily also, that they might escape death in this country. He urged his father to preach to all the people and ask them to serve the Lord more faithfully than ever.

"We are hoping for the time to come when we will be free from all this suffering. Thousands and thousands are wandering through the country, being persecuted. A Greek Orthodox priest preached here very fearlessly about the love of Christ, in spite of the fact that 30 men had been arrested. Sometimes believers are asked, 'Are you not afraid?' and they reply, 'It is just the same to us whether we die now or later.' It gives us joy to tell you that our tormented believers are suffering quietly and joyfully. They always say, 'The Lord is with us. It is just what we Christians need.'

"I have just received word that I also am to be banished. Of course it is not easy to face this, for I do not know where I shall be, but please do not take this too greatly upon your heart, for I am cheerful. The communists are angry because I have not lost my courage and joy."

WHAT THE GREEK ORTHODOX CLERGY THINK OF THE RUSSIAN BELIEVERS

"Among sectarians (evangelical believers) we see spiritual simplicity and contentment. They are led by love for Christ, though they break away from any connection with church history. It is evident that the sectarian movement in Russia is growing rapidly. Undoubtedly the masses are attracted by the sectarian movement. The chief cause of this is that the people are not satisfied—their souls are empty. Everything that the sectarians preach is very clear. Our church services, which are conducted in the Old Church Slavonic language, are not understood by the people, even by the more intelligent among them; but the sectarians are preaching in pure Russian. Our church authorities must give this matter consideration."

FROM THE RUSSIAN PRESS

In Russia there is a movement of the followers of the great philosopher, Tolstoi, and these people are called "Tolstovzy". They are like the American modernists, as to the interpretation of the Bible. Recently a well-known leader of this movement, Tregubob, addressed the president of the Union of Godless with a letter in which he assured him that the persecution of believers in Russia can never give the results expected by the communistic party. On the contrary, the persecutions are strengthening the religious spirit. Besides this, Tregubob defended believers from the attacks of the Union of Godless, and he denied that Christendom is supporting the capitalists. As a result of this letter, Tregubob was arrested. His letter will not be published, but the president of the Union of Godless intends to print in the Soviet newspapers his answer to Tregubob, who is now in prison.

Recently there was a Conference of the Godless in Moscow, at which Conference the German godless were present, represented by Dr. Volf. The Union of Godless built a tank with their own money and called it "Atheist". The Conference stated that there are about 5,000,000 godless now in Russia. In Moscow alone there are 640,000 and, in Ukrainia there are 1,500,000. The Union of Godless possesses fifty antireligious museums and eighty antireligious universities . . . On the other hand, Yaroslavsky, the chief leader of the godless, thinks they may have 3,000,000 of godless in Russia, with about 10,000,000 more under their influence and sympathy; but concerning the rest of the people, about 130,000,000, the bolsheviks are greatly troubled, for they do not know just what to do with this great mass of people whose opinions are not settled.

LETTER FROM PALESTINE

A. Dosik writes to us from Tel-Aviv: "We have been rejoicing recently in our work among Arabs and Jews. Some people have been converted and added to the church. We had a baptismal service on the 9th of May, attended by many people, followed by communion. However, we have also had strong opposition from the leaders of the Jews, and one of our brethren was imprisoned for twenty days."

RELIEF REACHES SUFFERING CHRISTIAN

Our Brother Dobrinin, on rare occasions, succeeds in getting provisions through to believers in Russia, and it gave him great joy to receive the following letter from the widow of a prominent presbyter who suffered for his faith even unto death:

"The parcel which you sent me on the 23rd of June, I received the 16th of July. Everything was safe—over twenty pounds. Praise the Lord! He kept this parcel in the way and caused it to reach its destination. I was deeply stirred because of the love of my Lord, who led His children to help me in this way. Once more I am convinced of the faithfulness of His promises. 'I will never leave thee nor forsake thee.' Truly this means widows and orphans. I do not know how to express my thanks to you and all of God's dear children who took part in this gift. I can only ask God in my prayers that He will recompense you with blessings a hundred fold from his rich resources.

"My sincere greetings to all believers and thanks for remembrance. I would remind you of two verses in God's Word: 'The liberal soul shall be made fat: and he that watereth sha'l be watered also himself.' (Prov. 11:25.) 'Cast thy bread upon the waters: for thou shalt find it after many days'. (Eccl. 11:1.)"

A brother correspondent writes us: "I myself have been imprisoned with other believers, and I know personally that in the trials many of our brethren have fearlessly confessed Jesus Christ. They declare firmly that they will under no circumstances deny their Lord or forsake their faith, even though their lives may be taken. The assertion of their faith will be preserved in the records of the G. P. U. and will be a historical witness for God in the future."

The "godless" themselves stated that there is no conscience, no responsibility, in their ranks. Many members are leaving, and in many places the movement of godless is discontinued.

A new invention of the godless in Russia is that of antireligious playing cards, on which are portrayed church ministers in very blasphemous positions. The former cards will no longer be used.

OUR MISSION FIELD IN POLAND

(By a Russian believer living in Poland)—Verum

Evangelical work in our country is not a new thing. Before the war our brethren, even though they were oppressed by the old Russian police and by the régime of the old Greek Orthodox Church, began this work without any support from the outside. They had come here from Central Russia and the Ukrainian District. The work was maintained by German and Czech Christian congregations, and was developed in Wolyn and Galitzia.

The war greatly interfered with the work. Millions of people moved to the east, under the attacks of the Germans. Some of the newer congregations were almost destroyed, and yet this spreading out of the believers had its advantages, for many new places were visited by evangelists.

In independent Poland the work of the Lord took on new vigor. Missionary workers came from many countries, especially from the west.

Although the Polish constitution guarantees equal rights for all religions, the Roman Catholic church is privileged as "prima inter paves." This church has supreme power in the country and they are taking away from the Greek Orthodox their church monasteries and church buildings. A very large Greek Orthodox cathedral in Warsaw was ruined by the Roman Catholics. The aim of the Catholics, even in this destructive activity, is a missionary one, for they wish to save the souls of the Greek Orthodox people. A special bishop has been ordained by the Pope for the conversion of Greek Orthodox people to Catholicism, and now the Roman Catholic church is growing because of the addition of quite a number from the Greek Orthodox church. However, since 1926, when supreme power in Poland was attained by Pilsudsky, the Roman Catholics have been limited in their aggressive work. This last year it was planned that they should take 500 church buildings from the Greek Orthodox, but civil power prevented this.

In the very bosom of the Greek Orthodox church there has been corruption for a long time, which is another tragedy for this church in Poland. The Ukrainians cannot be reconciled to the fact that all the highest clergy in the Greek Orthodox church in Poland are Russians, and they demand Ukrainian bishops. The White Russians demand an independent church for themselves. The lower clergy want to make the church democratic and they demand a church congress. As a result of all this discord, many Greek Orthodox people are leaving their church and going into the Roman Catholic church.

It can readily be seen what a large and important mission field is that of the Ukrainian and Russian field in Poland. There are some missions among Polish people, but the more hopeful field is among the Russians, Ukrainians, and White Russians. There are a number of different missions in Poland now, but the most popular are the Evangelical Christians and the Baptists. The work of the Methodist, Presbyterian, and Reformed churches is very small. There are also movements carried on by the Russellites, Adventists, and Pentecostal people.

"I have been waiting around the prison walls today, from early morning until late at night, and at last I have been rewarded, after four months of waiting, by a sight of my dear husband. There are ten men sitting in a very small prison cell. When I see you face to face, I will tell you more about all the awful experiences we have gone through. All the believers ask that we tell our friends in foreign countries of these things that are taking place."

HE HONORED THE EMPEROR

It is said that Alexander the Great had a favorite general to whom he had given permission to draw upon the royal treasury for any amount.

On one occasion this general had made a draft for such an enormous sum that the treasurer refused to honor it until he consulted the emperor. So he went into his presence and told him what the general had done.

"Did you not honor the draft?" said the emperor.

"No! I refused until I had seen your Majesty, because the amount was so great."

The emperor was indignant. His treasurer said that he was afraid of offending him if he had paid the amount.

"Do you not know," replied the emperor, "that he honors me and my kingdom by making a large draft?"

Whether the story be authentic or not, it is true that we honor God when we ask for great things.

THE KESWICK CONVENTION

(*Continued from page 11*)

human channels. In this case God realized His will and wondrous work in my life through my most honorable friend, who is secretary to the above Society, Rev. Gentle-Cackett. I feel my indebtedness to him for his quiet but most noble Christian deed. His reward will come from above, and I will try to pass on the blessings received there for the glory of God, whom we both serve and love.

EVANGELIZING BULGARIA'S VILLAGES

(*Continued from page 26*)

writes: "I really enjoy reading and studying the Bible." Still another writes: "With the Holy Book I will continue my journey to the other side of the river."

A young man with a heavy burden of crime on his back got up in one of our meetings, confessing: "I raised up a knife against my mother, and I was getting ready to accomplish another and more horrible crime. But now, when I have learned in this meeting what Jesus Christ has done for me, and how He sacrificed His life for me, I repent. O Lord, forgive me! O Lord, forgive my sins and transgressions! Thou art my Saviour and Redeemer. I long to be near to Thee, O Christ!"

Another young man, a teacher, 24–26 years of age, holding a small copy of the New Testament, made such a sincere and impressive confession and promise to follow Christ and His Gospel, as to make one think that it was an angel from heaven that spoke at that moment. After him there spoke a third one, fourth, fifth, sixth, and so forth. In these days of dire immorality and complete moral decay, were you to see young people of both sexes, aroused by the power of Christ's Gospel to thirst for a noble and pure life, confess publicly their evil doings, denounce whatever is mean and ignoble in them, and devote themselves to a thoughtful and active life in Jesus Christ—you could not but exclaim: "Glory be to God! His Word is power from above for salvation!"

Yes, this part of the old world certainly needs the light of the Gospel. There are 4,000,000 in these 5,632 Bulgarian villages that await the Gospel message. Many appeals have reached us from many villages to send them preachers. We had to answer them that we are unable to send any one until the means are provided. Only $25 per month will support one missionary in this very needy field. Oh, these appeals have caused me many sleepless nights! Is it nothing to you?

Listen! Bulgaria has almost 6,000,000 inhabitants —5,632 villages with 4,000,000 peasants, and only 92 towns. And there are only 38 preachers and 9 colporteurs! Think of it!

We have no Bible dictionary in the Bulgarian language, we have no Bible commentary, no evangelical books but our eight publications, no Bible seminary, no evangelical literature! Oh, that God would speedily supply the great needs!

Please take this great work of our Lord in your prayers, in your love, and in your real heart interest. Four million Bulgarian peasants, who live and die without Christ and without a hope, lie at your feet and cry for a home in your hearts! I plead with you to pray for these 4,000,000 Bulgarian villagers! Pray for them in their utter need!

They are broken,
They are disappointed,
They are desperate,
They are hungering,
They are thirsting,
They are restless,

and they will find no rest until they find Jesus Christ and His Gospel. Take this burden upon you and pray it through with us until the kingdom of this little land of Bulgaria shall have become the Kingdom of the Lord and His Christ.

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.**, a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of ..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

Statement of Receipts for July (in part) and August, 1931

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
9780	1.00	9824	$ 20.00	9869	1.00	9914	2.00
9781	1.00	9825	10.00	9870	1.00	9915	10.00
9782	3.00	9826	1.00	9871	5.00	9916	6.00
9783	6.00	9827	1.00	9872	1.00	9917	5.00
9784	1.00	9828	2.25	9873	22.00	9918	5.00
9785	10.00	9829	1.00	9874	4.00	9919	1.00
9786	25.00	9830	1.00	9875	5.00	9920	10.00
9787	4.00	9831	1.00	9876	2.00	9921	5.00
9788	2.00	9832	1.00	9877	5.00	9922	1.00
9789	25.00	9833	6.00	9878	1.00	9923	5.00
9790	25.00	9834	1.00	9879	100.00	9924	26.00
9791	300.00	9835	40.00	9880	1.00	9925	2.00
9792	1.00	9836	6.00	9881	1.00	9926	10.00
9793	10.00	9837	25.00	9882	5.00	9927	5.00
9794	50.00	9838	10.00	9883	1.25	9928	100.00
9795	15.00	9839	1.00	9884	1.00	9929	5.00
9796	2.00	9840	25.00	9885	1.00	9930	1.00
9797	25.00	9841	1.25	9886	1.00	9931	5.00
9798	1.50	9842	1.00	9887	1.00	9932	10.00
9799	56.44	9843	1.00	9888	1.00	9933	6.50
9800	6.00	9844	1.00	9889	5.00	9934	10.00
9801	100.00	9845	5.00	9890	5.00	9935	50.00
9802	1.00	9846	5.00	9891	5.00	9936	6.00
9803	1.00	9847	1.00	9892	26.00	9937	1.00
9804	2.00	9848	5.00	9893	26.00	9938	15.00
9805	25.00	9849	6.00	9894	4.00	9939	6.00
9806	25.00	9850	1.00	9895	15.00	9940	25.00
9807	5.00	9851	10.00	9896	15.00	9941	25.00
9808	10.00	9852	5.00	9897	1.00	9942	6.00
9809	150.00	9853	12.00	9898	50.00	9943	10.00
9810	25.00	9854	50.00	9899	26.75	9944	6.00
9811	5.00	9855	1.00	9900	15.00	9945	.50
9812	2.00	9856	10.00	9901	5.00	9946	1.00
9813	5.00	9857	2.00	9902	4.00	9947	1.00
9814	6.00	9858	20.00	9903	2.00	9948	20.00
9815	1.00	9859	1.00	9904	2.00	9949	25.00
9816	10.00	9860	389.16	9905	5.00	9950	15.00
9817	1.00	9861	3.00	9906	6.00	9951	20.00
9818	111.00	9862	10.00	9907	5.00	9952	25.00
9819	50.00	9863	1.00	9908	1.00	9953	10.00
9820	50.00	9864	1.00	9909	1.00	9954	5.00
9821	1.00	9865	1.00	9910	1.00	9954A	7.75
9822	10.00	9866	10.00	9911	8.00	Of this amount $82.75 is for European Harvest Field.	
9823	1.00	9867	5.00	9912	50.00		
		9868	1.00	9913	2.00		

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